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Travancore Archaeological Series

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BY

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Travancore Archaeological Series

No. XII

Two Inscriptions of Vikramaditya Varaguna

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TWO INSCRIPTIONS OF VIKRAMADITYA VARAGUNA

A. PALIYAM PLATES OF VARAGUNA OF THE VRISHNI-KULA

The subjoined inscription is engraved on two copper-plates which are the last ones of a set, the first portion of which is lost. These were found, along with others, in the house of the Pâliyattu Achchan, who kindly gave me a short loan of them for taking their impressions; from impressions so prepared I now edit this inscription.

The record is in a very good state of preservation. The first side of the first plate contains the end of the Tamiḻ portion of the document which is lost and which is also referred to in the Sanskrit portion. The Sanskrit portion begins on the second side of the first plate and is continued on both sides of the second plate. The **alphabet** of the Tamiḻ portion resembles the early Chôḷa and later Pallava records, while the Sanskrit part is in Nâgari of the type that is employed in the Mahâbalipuram inscription of the Atiraṇachaṇḍêśvara cave-temple (*Ep. Ind.* Vol. X, pl. II, facing page 14), and in the Karhâḍ plates of Kṛishṇa III (*Ep. Ind.* Vol. IV, plates facing pp. 284—5) etc. The language of the Tamiḻ portion is Old Tamiḻ and that of the Nâgari portion, Sanskrit. The Tamiḻ fragment contains the boundaries of the land that was granted. The second part of the record in Sanskrit begins with an invocation to **Śauddhodani** (i. e. Buddha, the son of Śuddhôdana) the **Dharma** and the **Sangha**; then comes a description of the **Yâdava-vamśa**, which is said to have come from the moon, who became free from his dark spots by giving birth to this illustrious family. The Astagiri, the Udaya-parvata, the Himâlaya, and the Malaya-śaila resemble the pillars of victory set up by the members of this family, to which the four oceans served as servant-maids, waving white *châmaras*, the foam-crested waves. Though the earlier kings of this dynasty are dead, the memory of the clouds of smoke that arose from the horse sacrifices made by them is revived by the clouds in the sky resembling them closely. These very clouds imitate the kings of this line in munificence by bringing from the four oceans their substance (water) and bestowing it upon land and obtain thereby merit for themselves. Then, the family (*vamśa*, bamboo), which produced the pearls, the kings, whom it wishes to be above all kings (*kshiti-dhara*, mountain), as long as the moon and the stars last, is blessed. On **a Thursday, in the Mṛigaśirsha nakshatra, in the month Paushya, when the Sun was in the Makara-râśi**, the king granted land, the boundaries and other details of which are said to be given in the *Dramiḍa-vachana* (Tamiḻ language), which the reader is referred to. The land was placed under the protection of Vîra Kôta. The document ends with an exhortation from the king Varaguṇa addressed to his successors for protecting this charity. The donee is said to be the Bhaṭṭâraka of Tirumûlapâdam. From this name it cannot be made out if the God is Buddha, Śiva or Vishṇu; nor am I able to find out where this temple of Tirumûlapâdattu Bhaṭṭâraka was situated.

The name of the king is given merely as Varaguṇa. The possibility of mistaking this prince for the Pâṇḍya king of that name is precluded by the mention of the fact that he belonged to the Vṛishṇi-kula. The only other identification that can be attempted is with the Vikramâditya Varaguṇa of the Huzur Office Plate, (*Trav. Arch. Series*, No. 11, pp. 17-19). In my paper on that grant, I have shown that Vikramâditya Varaguṇa must be the immediate successor of Kô-kKarunandaḍakkar and must therefore have lived shortly after A. D. 866. Dewan Bahadur L. D. Swamikkannu Pillai, M. A., LL. B., very kindly calculated the date of this inscription for me and wrote that "the required date is **Thursday, 30th December, A. D. 868**, which fell in the month of Makara, Lunar Pushya, Śukla Dvâdaśi, the day of Nakshatra Mṛigaśira. On Thursday, 30th December, A. D. 868 which fell in the Solar month Makara, Pausha Śukla Dvâdaśi ended at 24½ *ghaṭikas* after mean-sunrise and Nakshatra Mṛigaśira at 43 *ghaṭikas* after sunrise." This year, the

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inscription says, was the **15th of the life of Varaguṇa**; therefore the first year of the life of Varaguṇa, that is, the year in which he was born must be A. D. 853. As Kô-kKarunandaḍakkan lived, at least, till 866, and Varaguṇa could not have begun his reign before that date; when he ascended the throne, he must have been quite a young man of about 13 years of age.

The invocations to Buddha, the Dharma, and the Saṅgha have not hitherto been met with in inscriptions of the Tamiḻ kings, such as those of the Chôḷas, the Pâṇḍyas, the Chêras, etc. It is only from literature that we learn that the worship of Buddha existed in the Tamiḻ country and that some of the Pâṇḍyas and Chêras were of Buddha persuasion, but no epigraphical confirmation of it was hitherto forthcoming. In some places on the west coast, like Mâvelikkara, etc., we meet with images of Buddha, clearly corroborating the fact that the worship of Buddha existed in the Tamiḻ land so late as the 9th Century A. D.

In the Huzur Office Plates of Kô-kKarunandaḍakkar, I stated, on the authority of Mahâmahôpâdhyâya V. Svâminâtha Ayyar, that a place called Âykkuḍi was the capital of the Ây chieftains. This Âykkuḍi is generally identified with a place of that name near Śeṅgôṭṭai, in the eastern border of the Travancore State. The utter absence of even the smallest trace of antiquities, not even a comparatively old temple with a few old inscriptions, clearly indicates that this insignificant village could not have been the capital of a race of kings who passed for one of the seven great *vaḷḷals* (*mahâdâtâs*, great givers) of the Tamiḻ land. No place in India remains great which had not been so from the earliest times,—(excepting those very few towns like Madras, Bombay and Calcutta which have grown to eminence in modern times)—witness Delhi, Kâśi, Kañchi, Tanjore, Maḍura etc. If Âykkuḍi was similarly a place of importance in earlier times it could not have become so completely insignificant that, to-day, it possesses not even a mound of earth covering the *debris* of some old structure, a temple or traces of fort-wall etc.; it is not also situated in any favourable position as on the bank of a fairly big river, near a strong mountain chain, etc., to deserve, according to the notion of the early Hindus, being the capital of a kingdom. On the other hand the popular belief that this Âykkuḍi is the ancient capital of the Ây chieftains is directly opposed to the fact that, according to Puṟanâṇûṟu, it was situated near the Podiya mountain. This Aykkuḍi is at least 35 miles from the Podiya mountain. Dr. Caldwell in this Comparative Grammar of Dravidian Languages states that the Greek Geographers who visited South India in the early centuries of the Christian era have described many places of which Kottiara is one. About this he writes "This is the name of a place in the country of the 'Aii' or 'Paralia' (identical with South Travancore), which is called 'Kottiara Metropolis', by Ptolemy, 'Kottara' by Pliny. Undoubtedly the town referred to is Kôṭṭâṟu, or, as it is ordinarily spelt by the Europeans, Kotaur, the principal town in South Travancore, and now, as in the time of the Greeks distinguished for its commerce." But then Caldwell has not said anything about the Aii or Paralia. The first name evidently refers to the chieftains of the **Ay** family, while the second name is that of a river, the **Paṟaḷiyâṟu**; by 'the country of Paṟaḷia' we must understand the country watered by the river Paṟaḷi; this is no other than the South Travancore. This is also the same country as the Vêṇâḍu mentiond in inscriptions. It is curious to note here that Mr. Venkayya calls this the country of Vêṇ. "The ruler of Vêṇ is then conquered and put to death; his town of Viḷiñam, 'whose fortifications were as strong as those of the fort in Laṅka', is destroyed. . . ." (1) The same scholar writes that the Pâṇḍya king Neḍuñjaḍaiyaṇ or Jaṭilavarman Parântaka I., conquered the 'Âyavêḷ', by which, I believe, he means Ây-vêḷ. I do not know if the metre,—(if the record is written in verse),—requires the name Ây-vêḷ to be read as Âyavêl for the sake of metre, or if Mr. Venkayya has misread it. Whatever it might be, there is no justification for taking Vêṇmaṇṇaṇ, as the ruler of Vêṇ. The compound Vêṇmaṇṇaṇ is divisible into *vêḷ* and *maṇṇaṇ*, the *vêḷ* prince, or the prince of Vêṇâḍu (the land or country of the *vêḷs*). The facts referred to in the Madras Museum and the Vêḷvikuḍi grants about the conquest of the prince of 'Vêṇ' and the 'Ayavêḷ' points to only one

(1) *An. Rep.* on Epigraphy for the year 1908, p. 63, para. 19.

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event, which took place in the reign of Jaṭilavarman Parântaka, who ruled about the middle of the 8th century A.D. This king, Mâṟañjaḍaiyaṉ as he is called in the Kaḷugumalai epigraph, which I have published in No. I of the *Trav. Arch. Series*, invaded the Malainâḍu belonging to Karunandan in the 23rd year of his reign, apparently a second time; for, the Vêḷvikuḍi grant, which is dated the third year of his reign, claims for him the conquest of Ây-vêḷ, even so early as the third year of the reign of the king; and the fact is repeated also in his 17th year in the Madras Museum grant. It then appears that early in the reign of the Pâṇḍya king Jaṭilavarman Parântaka, the kingdom of the Ây chieftains was overrun by him and the then ruling Ây killed. The king who suffered death in the hands of Parântaka might be the father Karunandan, of Karunandaḍakkaṉ. The latter evidently became the vassal of the Pâṇḍyas and as is usual with vassals, he assumed the name Śrivallabha of his overlord for himself and gave the name Varaguṇa to his son. After the Chôḷa conquest of the Vêṇâḍu, its chieftains were suffered to continue as vassals for a very long time. In the inscriptions of the kings of the Kiḷappêrûr Illam and the Tiruppâppûr Svarûpam, they are all distinctly called the rulers of Vêṇâḍu. This latter family branched off into the Jayatuṅganâḍu, Tiruppâppûr etc. divisions, all of which became amalgamated into one and are represented to-day by the present dynasty of the Travancore kings. In an ancient Malayâḷam work called **Uṇṇunili-sandeśam**, the author addresses a prince, **Ravivarman** (perhaps his patron), as *Vêṇâḍar-koṉ*, a fact which clearly shows that the Travancore kings were known also as the Vêṇâḍu kings. [1]

Text [2]

First Plate: First Side

1. இலைஞத்துக்கு மேமெலல்லை மேல்காணியார் குளத்துக்கும் பிடாரி கோயிலுக்குங்-
கிழக்கு வடவெல்லை வண்டாழங்கோட்டுக்கு தெற்று பண்ணி குடித்திருக்கு-

2 கரைத்தேவர் பழஞ்சிக்குத் தெற்கு மண்ணறை இரண்டுங் கீழ்குளத்து படுவன ஒற்-
றிக்காணங்கோவாக இலை[ஞ]த்தோடே சென்றுவருவன சிற்றிடைச்செ தென்வா-

3. [மு] போய் இலைஞத்து நீர்ச்சாய்வு இலைஞத்து வடபுறவழியே போய் இலைஞத்துக்-
கொற்றிகோட்டமகப்படக் கோவன்குளத்தொடு காலநெரிக்குளத்தினிடைபரம்-

4. பே போய் காலனெரிக்குள மிலைஞத்துக்கு புரவாக தெரிதிண்டிவபலுக்குந் தெங்-
கறைக்கு நடுவாக-

5. ப்போயின இடைநழியாகப் போயின கீழிடுவைக்கு மேக்கு முதிச்சிபழஞ்சியோடு
நெடுமண்-

6. டையார் பழஞ்சி நடுவுபோயின இடைகழிக்குமிடத்திற் பழஞ்சிக்கு புருகே போ-
யின இடுவை-

7. க்குங் கோற்புளிப் பழஞ்சிக்கு மேக்கு கிடந்த இறவைக்கு தெற்கு இடைக்காட்டு
நல்லிளையானையன் கோயிலுக்கு தெற்கு கரு-

8. நந்தருமன் குடி இருந்த வளர்வகப்பட கடலங் குளத்துக்கு தெற்கு பாறைக்கு தெற்கு
வலிபலாவிற்கு இருவிற்தெல்ல தெற்கு குருந்துக்கு

9. தெற்கு கீழெல்லை ஒற்றைப்பனைக்கு மேக்கு நடு கல்லுக்கு மேக்கு தென்னெல்லை
நாடும்புமுள்ளியும் படுநிலனீக்கி இதனகம் தொளிக்கோ-

10. ட்டொடு கூடப் புன்செய் கூட்டுந் தறிக்கூறையுழுகோடு செல்லுப்பு[லை]ப-ரும்
மற்றுங்கோயிற்குரிய தெல்லாமகப்பட திருமூலவாதத்து பாடாரர்க்கட்டிகுடுத்-

(1) Compare also the Kapḍiyur Inscription published in a subsequent number of this Series.
(2) From inked impressions.

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First Plate: Second Side.

11. ओं स्वस्ति ॥ यः कल्याणमय[:*] स्वयम्वितनुते[1] यः कल्पकस्य स्थितिं यस्मादभ्युदितस्तमांसि
हरते सद्ध्र्म्मघ्र्म्मद्युतिः[।*] यत्पादाश्रयि[णो]

12. भवन्ति सुखिनस्सर्व्वे गणाः प्राणिनान्धेयान्मेरुरिवापरस्त्रिजगतीं सर्व्वां
स शौद्धोदनिः ॥ [१*][2] आत्माकारग्रहणविमुखा-

13. वाहृतापाङ्गलीलो प्रापो[3] नित्यं श्रुतिमवितृषानेकरूपावबोधो [।*] दैव्या
भूमेर्निखिल[4] कुमतिध्वान्तरोधान्विता-

14. याः ने[त्रा]येतां जितकुवलयो धर्म्मसंघो चिराय [२*][5] निष्यन्द(ा)मान
करुणामृतवारिपूर(:) निर्द्धौ[त]-

15. नि[र्म्म]लतरेव विराजमाना [।*] लक्ष्मीश्चिराय भजतामवलोकितस्य
दिश्यात्तु नः शिशिरदीधितितुल्यकान्तिः ॥ [३*][6]

16. ज्यो[त्स्ना]पूर इवामलश्शशधरादाह्लादयन्मेदिनीं यः
प्रावर्तत यद्भवेन शशिनन्मत्का[7] कलङ्कः क्वचित् [।*]

Next Plate: First Side.

17. यस्यास्तोदयहिम्यशैलमलयाः सैन्येभदन्तावली-
टङ्कक्षुण्णतटा भवन्ति विजय-

18. स्तम्भा जगान्निर्ज्जये ॥ [४*][8] आसाद्यस्य विलोल-
वीचिकलिकावाहाग्रफेनावलीप्रेङ्खच्चा-

---

(1) Read स्वयंवितनुते.

(2) Metre, शार्दूलविक्रीडितम्.

(3) Read प्राप्तो०.

(4) Read ०भूमेर्निखिल०.

(5) Metre, मंदाक्रान्ता.

(6) Metre, वसन्ततिलका.

(7) Read शशिनंमुक्तवा०.

(8) Metre of verses 4—6 शार्दूलविक्रीडितम्.

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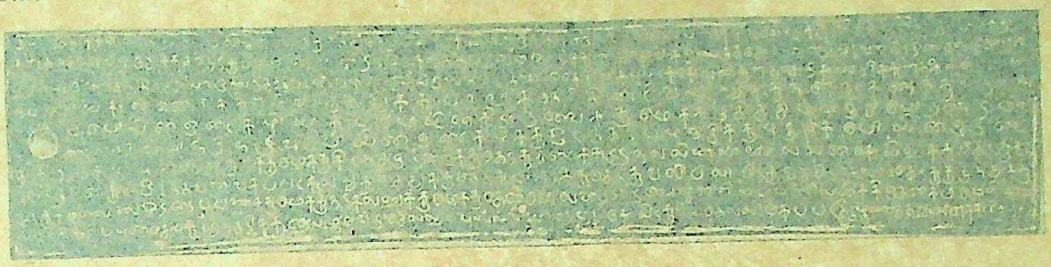
Paliyam Plates of Varaguna

I.a.



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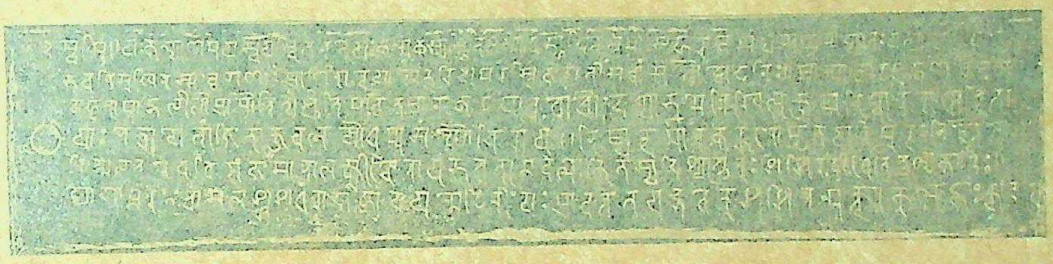
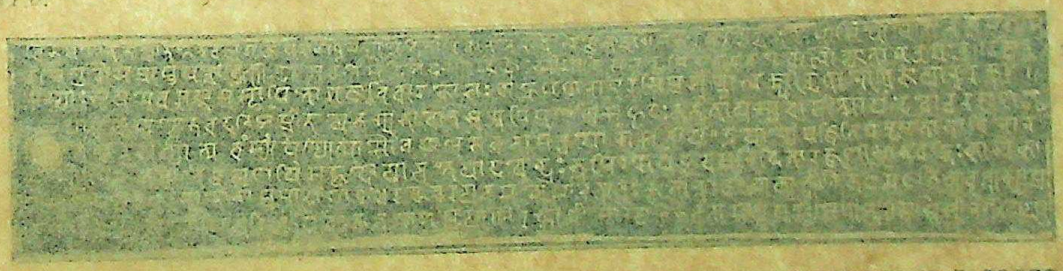


II.a.

II.b.



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First Plate: Second Side.

[illegible] कल्याणमय[:*] स्वयम्वितनुते[1] यः कल्पकस्य स्थितिं यस्मादभ्युदितस्तमांसि

[illegible] [।*] यत्पादाश्रयि[णो]

[illegible] प्राणिनान्धेयान्मेरुरिवापरस्त्रिजगतीं स०र्वा

[illegible] [।*][2] आत्माकारग्रहणविमुखा-

[illegible] नित्यं श्रुतिमवितृपानेकरूपावबोधो [।*] देव्या

[illegible] [illegible]रोधान्विता-

[illegible] धर्म्मसंघो चिराय [२*][3] निष्यन्द(ा)मान

[illegible] निर्द्धौ[त]-

[illegible] [।*] लक्ष्मीश्चिराय भजतामवलोकितस्य

[illegible] [illegible]धितितुल्यकान्तिः ॥ [३*][6]

[illegible] [illegible]दाह्लादयन्मेदिनीं यः

[illegible] शशिनन्मत्का[7] कलङ्कः क्वचित् [।*]

Next Plate: First Side.

17. यस्यास्तोदयहिम्यशैलमलयाः सैन्येभदन्तावली-

टङ्कक्षुण्णतटा भवन्ति विजय-

18. स्तम्भा जगान्निर्ज्जये ॥ [४*][8] आसाद्यस्य विलील-

वीचिकलिकाबाहाग्रफेनावलीप्रेङ्खच्चा-

---

(1) Read स्वयंवितनुते.

(2) Metre, शार्दूलविक्रीडितम्.

(3) Read [illegible].

(4) Read [illegible].

(5) Metre, [illegible].

(6) Metre, [illegible].

(7) Read [illegible].

(8) Metre, शार्दूलविक्रीडितम्.

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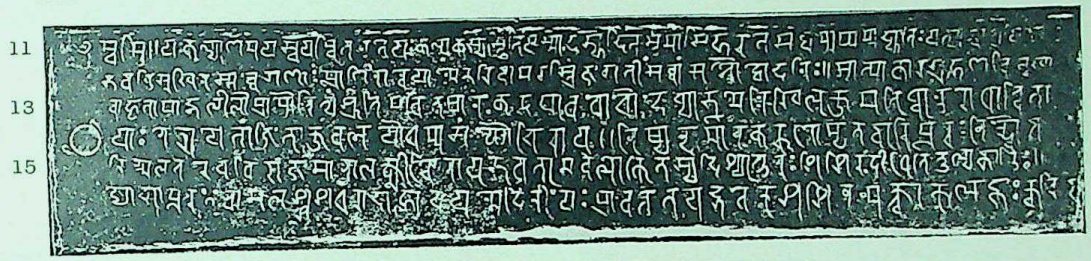
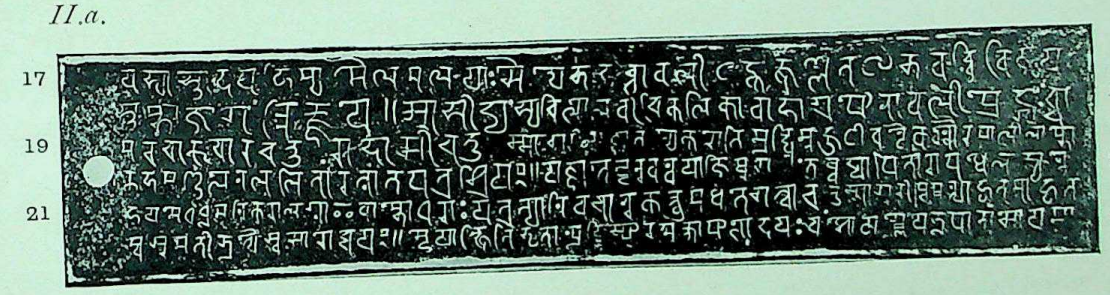
Paliyam Plates of Varaguna

I.a.

I.b.



II.a.



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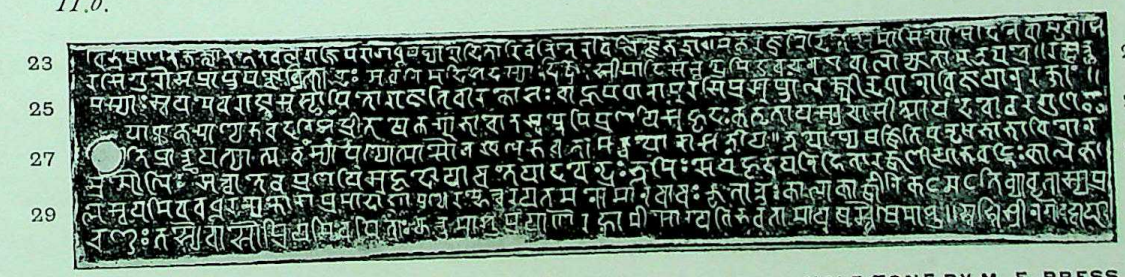

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19. मरचारुचारचतुरा दासी चतुस्सागरो [।*] य[ज्ञा]तस्य
करोति मूर्द्ध्नि मुकुटीवन्धैकवन्धो रमा लीलाम्भो-

20. रुहमण्डलेन ललितां रत्नातपत्रश्रियम् ॥ [५*] यज्ञातेऽव-
नुवन्धयाजिषु गतेष्वद्यापि तारापथे लक्ष्यन्ते

21. हयमेधधूमनिकरा लग्ना इवाम्भोधराः [।*] यत्रत्यानिव
चानुकर्त्तुमथ ते गत्वा चतुस्सागरोम्वर्षन्त्याहृतमाहृत-[9]

22. म्वसुमतीभूयै स्वसारोच्चयम् ॥ [६*] स्थेयाल्क्षितिभृतान्मूर्द्ध्नि[10]
स्फुरन्मुक्ताफलोदयः [।*] वंशो वार्ष्णेयभूपानां सोयमा……[11]

Next Plate : Second Side.

23. विभूषणेन [।*] भक्त्यानतेन बलराजिपरागधूम[व्या]-
रोदितारिवनितेन विलि[ञ्ज]भ[त्रा] ॥[12] मकरजुरि[13] दिनेशे मासि पौषे दिने वा मृगशि-

24. रसि गुरौ स प्राप्तप[ञ्चत्वि]कायुः [।*] अवनिमदिशदस्या(:) दिक्षु
सीमादि सर्व्वेन्द्रमिडक्वन एवालोक्यताम[त्र] पत्रे ॥[14] रक्षार्त्थ-

25. मस्याः स्वयमेव रा[ज्ञा] सुस्थापितो राजति [वी]रकोतः [।*]
बाहूपधानामुरसि प्रसुप्तां लक्ष्मीन्दधानो विजयानुरक्तां ॥[15]

26. या[च्ञा]क[र्म्म]ण्यभवदनिशं प्रीत[ये] क[र्म्म]भावो न स्वप्नेपि
प्रणयिसुहृदः कर्तृता यस्य चासीत्सोयन्देवो[16] वरगुण इ-

(9) Read सागरोंवर्ष० and हृतं वसु०.

(10) Read भृतांमूर्द्धि०.

(11) Metre, अनुष्टुप्.

(12) Metre, वसन्ततिलका.

(13) Read मकरजुषि०.

(14) Metre, मालिनी.

(15) Read ०रक्ताम्. Metre इन्द्रवज्रा.

(16) Read चासोत् । सोऽयंदेवो०.

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27. ति प्रार्थयत्यात्म ंश्यां[17] पुण्यात्मासौ न खलु भवतामन्वयो नायः शनी॥[18]
भूयोप्येष क्षितिप[वृ]ष[भो] भाविनो न-

28. म्रमौलिः [सर्व्व]ानेव प्रणयिसुहृदो याचते यादवेन्द्रः [।*]
भूमिः सेयं हृदयनिहिता रक्षणीया भवद्भिः काले का-

29. ले स्वयमिव वधूरन्य[भो]गप्रमादात् ॥ पुण्यारम्भे त्वरयत
मनो मानवा वः कृतान्तः कालाकाङ्क्षी निकटमटति व्यावृतास्यप्र-

30. चण्डः [।*] तस्यैवासौ प्रियमिव पित्राः[19] कर्तुमाशुप्रयाणे रह्वामीशो नयति
भवतामायुषश्शेषिमाशु[20] ॥ स्वस्ति श्री न गोद्द्वादशि.

Translation [1]

Ôm, be it well. He who is himself full of happiness, who manifests the condition of the *kalpaka* tree, from whom having risen, the sun of the right path dispels darkness, at whose feet seeking refuge, all kinds of living beings become happy,—may he, the son of Śuddhôdana, support all the three worlds like another Mêru.

V. 2. Averse to the assumption of the nature of the self, (unable to perceive their own form), bearing the forehead mark called the *apâṅga* as an adornment, (casting sportive side-glances), listening daily (to the Dharma) without satiety, (always and without cessation extending up to the ears), possessing knowledge of various kinds (perceiving multifarious forms), and victorious throughout the globe, (surpassing in beauty the blue lily), may the Dharma and the Saṅgha be, for a long time, like two eyes to the goddess Earth who is infested with the darkness of all bad religions.

V. 3. Brilliant as if well washed and purified by the flood of the nectar of mercy flowing out, may the moon-like radiance of the Buddha long grant prosperity to us, his worshippers.

Vv. 4—6. Which originated from the moon, pure (white) like a flood of moonlight gladdening the world, owing to whose origin the stain has left the moon and is somewhere, and in respect of whose conquest of the world, the mountains of sunset and sunrise, the Himâlaya and the Malaya become pillars of victory, their slopes being cut into by the rows of chisel-like tusks of their army-elephants; for whom the oceans become a servant-maid clever in beautifully waving their *chauri*-like rows of foam with the palm-like crests of their moving billows; for any one born in which, the goddess Lakshmî, with her round sportive lotus, furnishes a beautiful umbrella of gems over his head ever accustomed to wear a crown; though whose members that were incessantly performing sacrifices are no more, yet the clouds appear like the volumes of smoke from their horse-sacrifices still sticking to the firmament; and, as if in imitation of whose members

(17) Read वंश्यान्पुण्या०.

(18) Metre of this and the following verse, मन्दाक्रान्ता.

(19) Read पिता.

(20) Read शेषमाशु. Metre, मन्दाक्रान्ता.

[1] The Tamil portion of the record being fragmentary, has been left untranslated.

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they (the clouds), fetching water from time to time from the four oceans, pour forth their whole essence for the prosperity of the world; may this dynasty of Vṛishṇi kings, shining like (a jewel of) pearls, remain at the head of kings as long as (the sun and moon last).(1)

(The incomplete verse is left untranslated).

V. 7 to the end. **When the sun was in Makara, in the month of Pausha, on a Thursday when the moon was in Mṛigaśira**, he made a grant of land. The boundaries, etc., on all sides thereof may be seen in the Tamiḻ portion of this document. For its protection was appointed by the king himself Vîra-Kôta on whose breast Lakshmî, enamoured of victory, is sleeping with his arm for a pillow. To whom it was always a pleasure to be the object of begging, but who, the friend of devotees, was not, even in dream, the subject thereof; he, king **Varaguṇa**, entreats the member of his dynasty as follows :—" This meritorious dynasty of yours should not be ruined." Once again the best of kings, the greatest of Yâdava kings, with bowed head entreats all his successors, friends of their devotees, as follows: " This land, like a wife, should be kept at heart and personally safe-guarded by you time after time from the possibility of enjoyment by another. O men, hasten your minds to deeds of merit. The god of Death, terrible with mouth wide open, is roaming near awaiting (his) time; and, as if to show him favour, his father, the lord of day, with quick marches, hurriedly leads away the remainder of your lives. Be it well! Śrî (na) Gô-dvâdaśi.

B. CHITARAL INSCRIPTION

Chitarâl is a village situated about four miles to the north-east of Kuḻitturai, the head-quarter of the Viḷavaṅgôḍ tâlûkâ in the Southern Division of the Travancore State. Near this village stands the small craggy hill called the **Tiruchchâṇattu-malai**. On the top of it there is a natural

Mahavira-Tirthankara in the central shrine in the temple

cave formed by an overhanging rock resting upon another. This cave has been improved by masonry work into a temple, with, in front, a *maṇḍapa*, a verandah, the *bali-pîṭha* and a kitchen. All of them are at present in a bad state of repair. The cave is facing the west; on the north of it, on the over-

(2) Here is a break, in the record, which is inexplicable.

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hanging rock, are carved in half-relief a number of figures of the Tîrthaṅkaras and of the goddess Padmâvatîdêvî (?). The central shrine (which is the original natural cave) is divided into three chambers, in the proper right of which was the plaster figure of the **Devi**, in the middle, **Mahâvira**-Tîrthaṅkara and in the proper left, **Pârśvanâtha**-Tîrthaṅkara. The temple was recently broken into by thieves and the plaster images were all destroyed. Fortunately, the pretty stone images of **Mahâvira** and **Pârśvanâtha** have been spared and are at present occupying their old position in the middle and the left chambers of the central shrine. On the top of the overhanging rock immediately above the central shrine is built a brick *gôpura* with here and there a Jaina figure; a portion of the *gôpura*, being struck probably by lightning, is ruined.

At present the temple is worshipped by the Hindus which they believe to be the temple of Bhagavati and a Tamiḻ brâhmaṇa is doing the *pûjas*. Even so early as Ko. 425 (A. D. 1250), it appears to have been converted into a Bhagavatî temple; for, an inscription engraved on the rock south of the temple, written in Tamiḻ characters, states that one Nârâyaṇaṉ. . . Tamiḻap-Pallavaraiyaṉ of Râjavallapuram in the Kiḻ-Vêmbanâḍu gave some money for expenses of the temple of the Bhagavatî at Tiruchchâṇam. The front *maṇḍapa* contains brahmanical sculptures on some of the pillars showing that at the time of its construction the temple had passed into the hands of the Hindus. Even in the early days, the Dêvi seems to have been the chief deity of the place; because it will be seen in the inscription edited below, gifts are made to the Bhaṭâriyâr.

The Tiruchchâraṇattu-malai, as it is known to be the correct name of the hill from the inscriptions, means the hill holy to the *châraṇas*; the **Chuḍâmaṇi-nighaṇṭu** informs us that *châraṇas* are the eight classes of *Śamaṇas* who have attained *ṛiddhi* and consequently are capable of concealing themselves in flowers, water or sky. The eight classes are given as follows: *sthala-châraṇas jala-ch.*, *phala-ch.*, *pushpa-ch.*, *tantu-ch.*, *chatur-aṅgula-ch.*, *śaṅkha-ch* and *âkâśa-ch.*; they always go out two at a time for the purpose of preaching *dharma*. The **Śendaṇâr Divâkara-nighaṇṭu** states that the name *châraṇa* might be applied to any Jaina ascetic. I suppose we must understand the meaning of the name Tiruchchâraṇattu-malai to be the hill sacred to the Jaina ascetics or where these people lived in large numbers. The place seems to have been sufficiently famous in earlier times so as to attract Jainas from such distant places as Tirunaṟuṅgoṇḍai, in the Tirukkôyilûr tâlûkâ of the S. Arcot district, from Kuḍavâśal, in the Tanjore district, etc. These persons have left votive images cut on the rock with inscriptions under each of them giving the name, etc., of the individual who caused it to be sculptured.

The inscription published below is engraved on a rock on the south of the temple and is not well preserved, being exposed fully to hot sun throughout the day. Besides this one, there are a few others very much more worn out than this; and, excepting one record, the rest are not so old as this inscription. The subjoined record, written in **Vaṭṭeḻuttu** characters and in the **Tamiḻ** language, belongs to the 28th year of the reign of the king **Vikramâditya Varaguna**; it records that **Guṇandângi-kurattigaḷ**, the disciple of **Araṭṭanemi-bhaṭâra** of Pêrayakkuḍi gave some golden ornaments to the **Bhaṭâriyâr** of the **Tiruchchâraṇattu-malai**. There are not many orthographical or grammatical peculiarities in the document which require any special notice here. Tiruchchâraṇattu-malai and Pêrayakkuḍi are the only two places mentioned in the document. The first needs no identification. The second appears to be Kaḷugumalai, for, in one of the inscriptions found there the name Pêrayakkuḍi occurs, but I am not certain of its correctness; I only say that there is a likelihood, because Kaḷugumalai also happened to be an important Jaina settlement in the olden times.

Text

1. ஸ்வஸ்திஸ்ரீ [II*] கோவிக்கிராமதித்த வரகு-
2. ணர்க்குச் செல்லாநின்ற யாண்டு [இ]-

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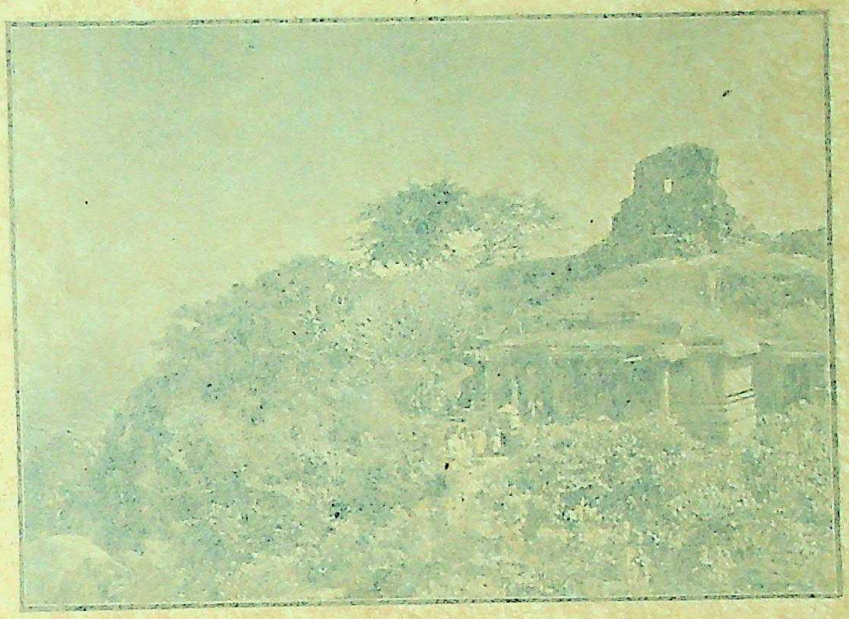

General view of the temple of Bhagavati on the Tiruchchanattu-malai.

Sculptures on the overhanging rock on the north of the temple.

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hanging rock, are carved in bas-relief a number of figures of the Tirthankaras and of the goddess Padmâvatîdevî (?). The central shrine (which is the original natural cave) is divided into three chambers, in the proper right of which was the plaster image of the Devî, in the middle, **Mahâvîra**-Tîrthankara and in the proper left, **Pârśvanâtha** Tîrthankara. The temple was recently broken into by thieves and the plaster images were all destroyed. Fortunately, the pretty stone images of **Mahâvîra** and **Pârśvanâtha** have been spared and are at present occupying their old position in the middle and the left chambers of the central shrine. On the top of the overhanging rock immediately above the central shrine is built a brick *gopura* with here and there a Jaina figure; a portion of the *gopura*, being struck probably by lightning, is ruined.

At present the temple is worshipped by the Hindus which they believe to be the temple of Bhagavatî and a Tamil brâhmaṇa is doing the *pûjâs*. Even so early as Ko. 125 (A. D. 1250), it appears to have been converted into a Bhagavatî temple; for, the inscription engraved on the rock south of the temple, written in Tamil characters, states that one Nâlâyiram ... Tamilap-Pallava-[illegible] of Kuṭavallaperam in the Kil-Venbâṟṟu gave some money for expenses of the temple of the Bhagavatî at Tiruchchâṟṟam. The front mandapa contains [illegible] sculptures on some of the pillars showing that at the time of its construction the temple had passed into the hands of the Hindus. Even in the early days, the Devî seems to have been the chief deity of the place; because it will be seen in the inscription edited below, gifts are made to the Devî-gṛiha.

The Tiruchchâraṇattu-malai, as it is known to be, the sacred mount of the hill from the inscriptions, means the hill holy to the *charaṇas*; the Chandrakîrti-śrîpurâṇa informs us that *charaṇas* are the eight classes of *Śramaṇas* who have attained [illegible] and [illegible] capable of concealing themselves in flowers, water or sky. The eight classes are [illegible] *jala-ch.*, *phala-ch.*, *pushpa-ch.*, *tantu-ch.*, *chatur-aṅgula-ch.* [illegible] they always go out two at a time for the purpose of preaching *dharma*. The Śrîpurâṇa [illegible] that the name *charaṇa* might be applied to any Jaina [illegible] meaning of the name Tiruchchâraṇattu-malai to be the hill sacred to [illegible] these people lived in large numbers. The place seems to have been [illegible] times so as to attract Jainas from such distant places as Tirukkôvilûr [illegible] taluks of the S. Arcot district, from Kuḍavâśal, in the Tanjore district [illegible] votive images cut on the rock with inscriptions under each of them giving the name of the individual who caused it to be sculptured.

The inscription published below is engraved on a rock on the [illegible] and preserved, being exposed fully to hot sun throughout the day. [illegible] letters very much more worn out than this; and, excepting [illegible] the inscription. The subjoined record, written in Vaṭṭeluttu [illegible] language, belongs to the 28th year of the reign of the king **Vikramâditya** Varaguṇa **Tirupandâvai-kôvattigal**, the disciple of **Araṭṭanemi-bhaṭâra** of [illegible] ornaments to the Bhaṭârârvar of the **Tiruchchâraṇattu-malai**. There [illegible] phical or grammatical peculiarities in the document which require any [illegible] Tiruchchâraṇattu-malai and Tirupaikkuṟi are the only two places mentioned [illegible] first needs no identification. The second appears to be Kalugumalai, for, in [illegible] tions found there the name Pârśvanâtha occurs, but I am not certain of its [illegible] that there is a likelihood, however, Kalugumalai also happened to be an important [illegible] ment in the olden times.

Text

1. [illegible]
2. [illegible]

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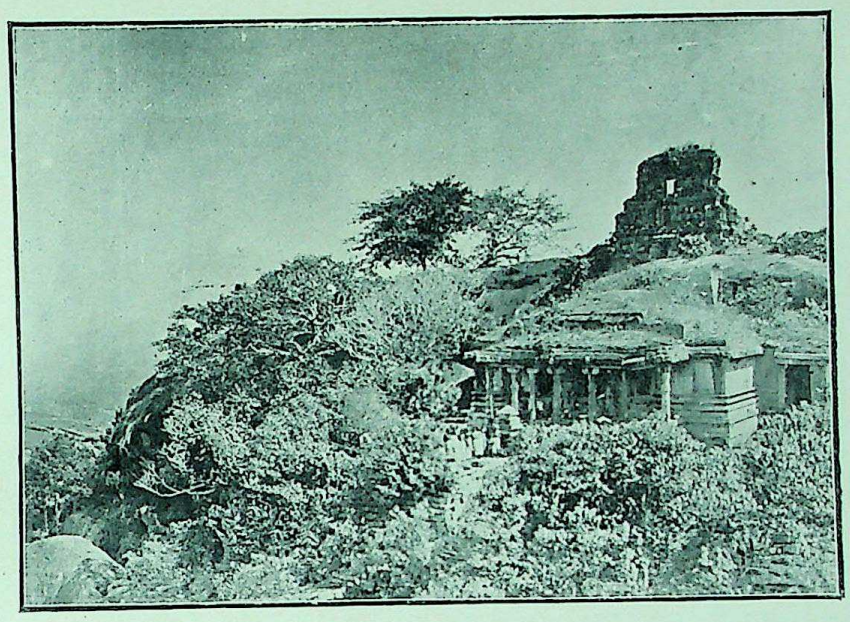
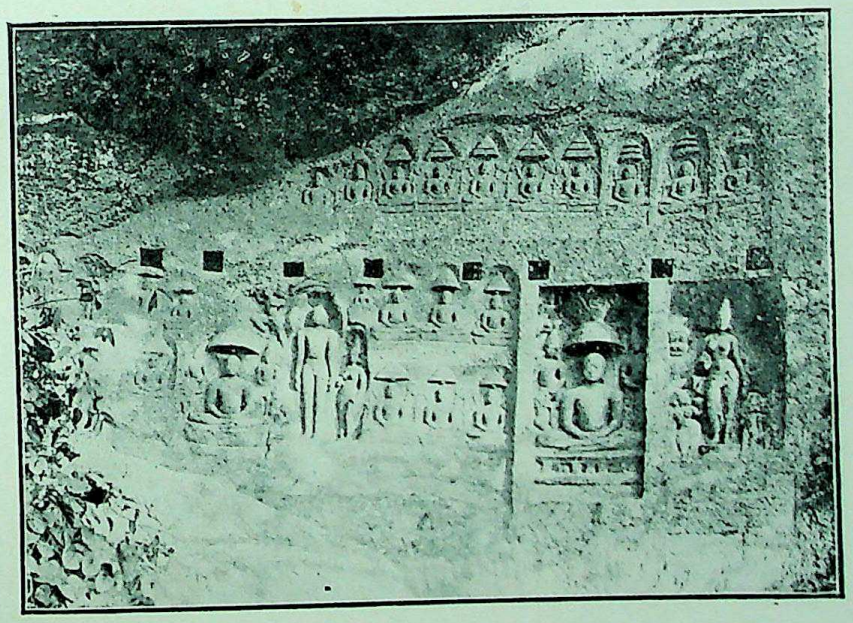


General view of the temple of Bhagavati on the Tiruchchanattu-malai.



Sculptures on the overhanging rock on the north of the temple.

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3. ருபத்தெட்டு [II*] இவ்வாண்டு பேரயக்கு-
4. டி அரட்டநேமிபடார மணுக்கிகள் குண-
5. ந்தாங்கிக் குரத்திகள் திருச்சார [ண*] த்துப் ப-
6. டாரியார்க்கு [....க்காட்டப் பொன்க்கர்ட் டி]
7. .....பட்டமும் பொற்-
8. ப்பூவுமா.....ங்கழஞ்சு கழஞ்சு.....
9. ..... ண.....பட இட்டது [III*]

Translation

Hail ! Prosperity ! The year twenty-eight (of the reign) of the king Vikramâditya Varaguṇa (was current). This year, Guṇandâṅgi-kkurattigaḷ, the disciple of Areṭṭanêmi-bhaṭâra of Pêray-akkuḍi, gave . . . . gold . . . . . fillet, golden flower . . . . *kaḷañju* . . . . *kaḷañju* . . . . . .

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Travancore Archaeological Series

No. XIII

Tirupparappu Fragmentary Set of Copper-Plates.

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THE TIRUPPARAPPU FRAGMENTARY COPPER-PLATE INSCRIPTION.

Tiruppaṟappu is a village situated on the bank of the Kôdaiyâṟu in S. Travancore. In the middle of the village is a large Śiva temple, and a short distance from it the river falls to a depth of about twenty feet. The Tiruppaṟappu falls are one of the picturesque falls of S. India.

The fragmentary document edited below was discovered in the temple of Śiva mentioned above. It is engraved on two copper-plates which are the first and last ones of a set, the middle plates of which are lost. The search for the lost plates has proved hitherto useless. The two plates were bound together by a ring which was already cut. The first side of the first is engraved on the inner or the second side only, while the second plate has writing on the first side only. The **language** of the first portion of the record is **Sanskrit** while that of the second portion, **Tamiḻ**. The inscription begins with an invocation to Śiva. It breaks off unfortunately at the most important part, that is, where it begins to trace the genealogy of the Yâdavas, to whose race the donor of the document belonged. As it is the inscription is of no historical value, but the Tamiḻ portion of it presents a number of palaeographic peculiarities, for which at least it is worth publishing.

The secondary *â* symbol is as often affixed to the consonant as written separately; nor is the distinction between the long *â* symbol and the letter *r* marked. Sometimes the secondary *â* symbol has a greater length than *r*, which is against the custom in vogue at the period to which this inscription belongs. The consonant ṉa is written once as in modern Tamiḻ alphabet; compare the *ṉ* in *dêvaṉ* in *l.* 2. In all other instances it is similar in appearance to the modern Tamiḻ secondary *ai* symbol. The long *ṉâ* is formed by the addition of a separate secondary *â* symbol as in the formation of *kâ*, *châ*, etc., and not by attaching a curvilinear stroke in continuation with its end vertical line. Compare *ṉâ* in *Udâraviraṉâyiṉa* occurring in *l.* 1. in *Nâgaṉ* in *l.* 4 and in *perumpaṇaikaṉâyiṉa* in *l.* 9.

The secondary *nâ* has a very curious shape. The curvilinear stroke which is usually affixed to ṉ to produce the long *ṉâ* is added to the common *n*; secondary *nâ* looks in the present form like *nra* of the Grantha alphabet: compare the *nâ* in *Nârâyaṇaṉ in ll.* 3 and 5, in *Nâgaśaṉmaṉ* in *l.* 4, in *Nârâśaṇaṉ* in *ll.* 6 and 7 and in *nâṭṭu* in *l.* 8.

The rules regarding the usage of the letters *n* and *ṉ* are utterly disregarded and they are used promiscuously. In the word *Sêṉdaṉ*, for instance, occurring in *l.* 1, *ṉ* is employed next to *śê*; the same peculiarity might be observed repeated in the same word occuring in *l.* 4; in this instance, the perversion is complete in that even the final *n* is *n* instead of *ṉ*. In the name *Mâdavan* in *l.* 7, the final *n* is also a common *n* instead of *ṉ*, with two rings.

The secondary *ai* is formed by the addition, in all cases without exception, of the two ringed *ai* symbol: cf., *kai* in *Kaḍigaipaṭṭanam* and *ṟai* in aṟai in *l.*1, *ḍai* in *maṉṉuḍaiyân* in *l.* 2, *paṅguḍaiyâr* in *l.* 3, *rai* in *karai* in *l.*3, in *mullai* and *talai* in *l.*4 and in *ṇai* in *paṇai* in *l.* 9.

The short *śu* (*chu*) is written quite differently in this document from other inscriptions of the same period. Instead of the end being carried to the right and then the secondary *u* formed by the addition of a vertical line below, it is curved down in the centre of the letter and drawn to a short distance below : cf. *chu* occurring in *Achchudaṉ* in *l.* 5. The long *śû* (*chû*) is obtained by adding the lengthening symbol, a short curve, opening at the top, at the end of the descending stroke of *śu* short, adverted to above. Compare *śû* in *śûḻ°* in *l.* 2.

Distinction between short *ku* and the long *kû* is drawn by taking round the end of the short *ku* far to the left of the letter to convert it into *kû*; cf. *ku* in *Kumaraṉ* in *l.* 5 and *kû* in *Kûḍal* in *l.* 3, *gu* in *paṅguḍaiyâr* in *l.* 3 and *gû* in *Veṇgûr* in *l.* 7.

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The Grantha vowel *i* is of special interest now that Dr. Fleet has traced the evolution of this letter of the Telugu-Kannaḍa group of alphabets in the recent issue of the *Epigraphia Indica*. Here, as in other old Grantha inscriptions of about the age of this document, it is composed of two parts; the first resembles the Tamiḻ *ḷ*, but, with this difference, *viz.*, that it ends in a circle; the second part consists of a small circle drawn immediately below the loop of the first part. Cf. the vowel *i* occurring in *ilêkhai* in *l.* 9.

The *puḷḷi* or the sign of *virâma* is employed in several instances; for example, in *ṇ* and *n* in *Śêṇḍan* in *l.* 4; on *r* in *ivvûr* in *l.* 3, etc.

A full stop is represented by a short horizontal line and the termination of the record is shown by five vertical lines of decreasing lengths and ending with a short straight line.

The grant under consideration is said to have been engraved by one Aviyalaṉṟaḍakkaṉ, who bore the title, Śrivallava-pperumbaṇaigaṉ and who was the manufacturer of arms to the king Karunandaḍakkaṉ. The record, from its palaeography and the mention of the name of the arms manufacturer to Karunandaḍakkaṉ, might be assigned either to the reign of Karunandaḍakkaṉ or that of his successor, Vikramâditya Varaguṇa, and hence the date of the inscription is referrable to the last quarter of the 9th century A. D.

Text [1]

Second Plate: First Side.

1. नमो नारायणाय ।।।–बिभ्रत्वभ्रुजटावलीवलयिनीम्
   स्वामुत्तमांगश्रीयं[1] बिभ्राणं ल-
2. ळिताक्षसूत्रवलयं व्यालम्बि कृष्णाजिनं
   सर्गारम्भविधावथानविलसत्प्रज्ञाप्रपञ्च-
3. श्चिरम् वैरिञ्चं वपुरातनोतु भवतामम्भोरुहा-
   सिश्रीयम्[2] ।।।–कामान्नामुचभीमकायविधुति-
4. ध्वस्तान्तरायं रयादाकल्पं कमलेक्षणस्य भवता-
   म्प्रोज्जृम्भमाणं पदम् शुभ्रैरात्मभुवः कम-
5. ण्डलुभवैः प्रक्षाळितं वारिभिः पुण्यैः पूरयतु
   त्रिलोकसरसीसंरूढमम्भोरुहम् ।।।–[3] दृशान्वयी त्रिपु-

(1) Read. ०श्रियं.

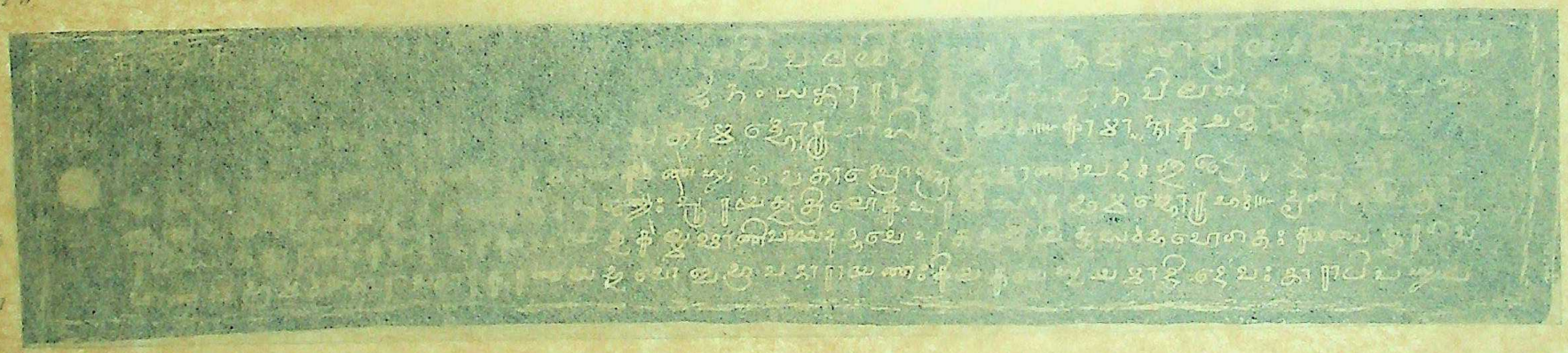
(2) Read ०श्रियः Metre, शार्दूलविक्रीडितम्.

(3) Metre, शार्दुलविक्रीडितम्.

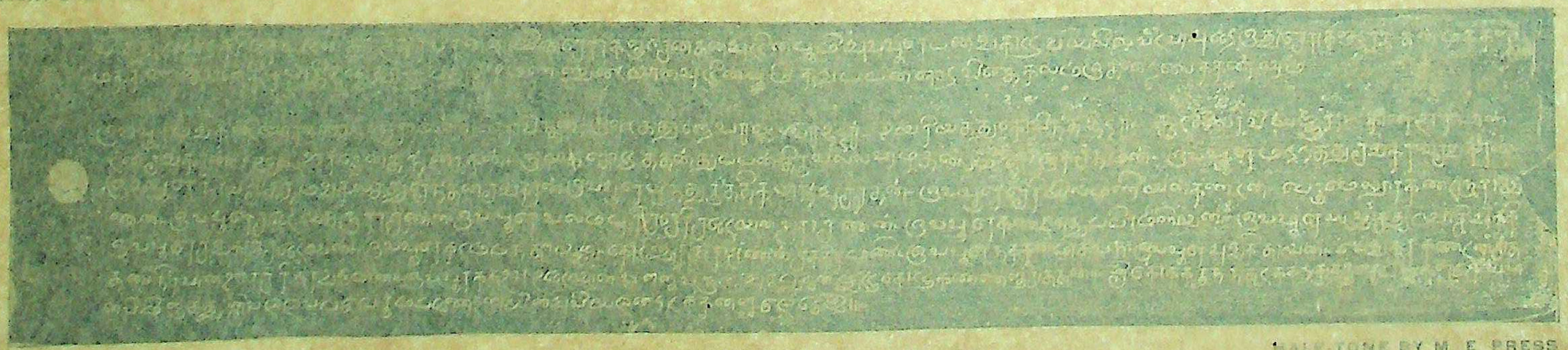
[1] From inked impressions.

Tirupparappu Plates (Fr...

1 b.



Next Plate a.



T. A. GOPINATHA RAO

SCALE 0.6

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The Grantha vowel *i* is of special interest (see *l.* 9). Plate has traced the evolution of this letter of the Telugu Kannada group of alphabets in the recent issue of the *Epigraphia Indica*. Here, as in other old Grantha inscriptions of about the age of this document, it is composed of two parts: the first resembles the Tamil *i*, but, with the difference, that it ends in a circle; the second part consists of a small circle drawn immediately below the loop of the first part. Cf. the vowel *i* occurring in *sikhat* in *l.* 9.

The *pulli* or the sign of *virama* is employed in several instances; for example, in *ṭ* and *n* in *kaṭṭan* in *l.* 4; on *r* in *iṇṭar* in *l.* 5, etc.

A full stop is represented by a short horizontal line and the termination of the record is shown by five vertical lines of decreasing length and ending with a short straight line.

The grant under consideration is said to have been engraved by one Ariyalagradakkan, who bore the title, Śrīvallava-parantakapuṅgan and who was the manufacturer of arms to the king Karunandadakkan. The record, from its palæography and the mention of the name of the arms manufacturer to Karunandadakkan, might be assigned either to the reign of Karunandadakkan or that of his successor, Vikramāditya Varaguṇa, and hence the date of the inscription is referable to the last quarter of the 9th century A. D.

Text [1]

Second Plate: First Side.

1. नमो नमोनारायणाय ॥–विश्वतश्चक्षुरुतावलोकयितीव
   स्वामुन्नमोगश्रीयं[1] विश्वाणं. त-
2. क्षितक्षमूतवलयं व्यालमपि कृष्णजिन
   सर्गारम्भविधावथानविलसत्प्रज्ञाप्रज-
3. द्विरम् वेरिञ्चं वपुरातनोतु भवतामभीष्टह-
   मिश्रीयम्[2] ॥–कामान्नामुचभीमकायविधुनि-
4. ध्वस्तान्तरायं रयादाकर्षं कमलेक्षणस्य भवता-
   म्प्रोज्जृम्भमाणं पदम् शुभ्रैरात्मभवः काम-
5. ण्डलुभवैः प्रक्षालितं वारिभिः पुण्यैः पूरयन्
   त्रिलोकसरसीसंहृतमम्भोरुहम् ॥–[3] इत्यादयो विषु-

(1) Read. ०श्रियं.

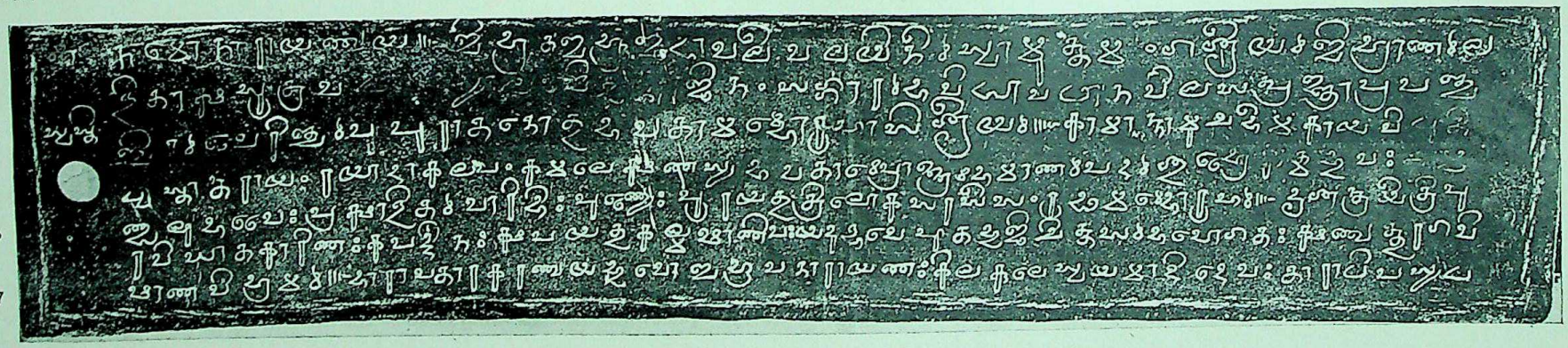
(2) Read ०श्रियः Metre, शार्दूलविक्रीडितम्

(3) Metre, शार्दूलविक्रीडितम्.

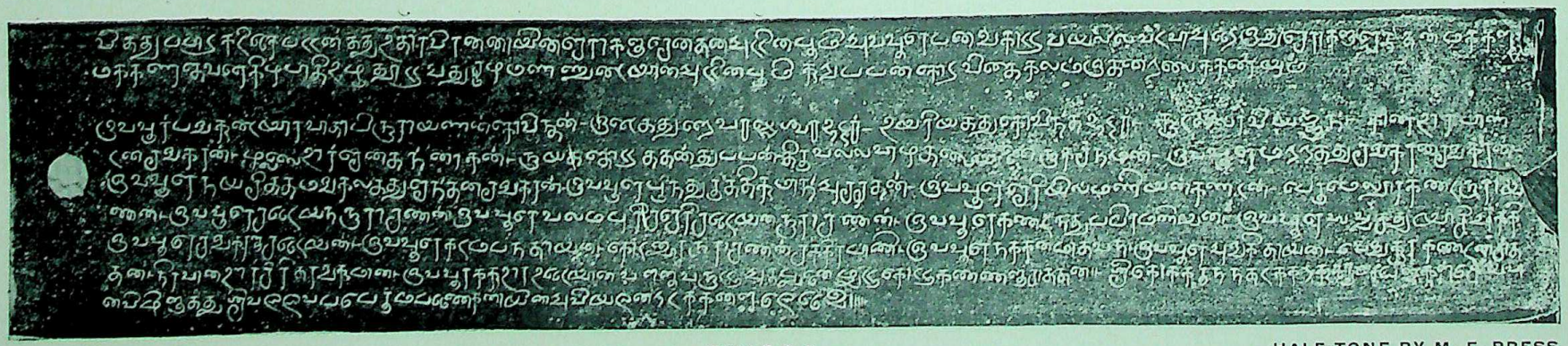
(1) From inked impressions.

Tirupparappu Plates (Fragmentary)

1.b.



Next Plate a.



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6. रविघातकारिणः कपर्द्दिनः क्षपयतु कल्मषाणि वः
यदुद्भवे हुतभुजि चित्तसम्भवो गतः क्षणात्तुरगवि-

7. षाणविभ्रमम् ॥।–(4) भारावतारकरणाय भूवो बभूव
नारायणः किल कुले स्वयमादिदेवः ताराधिपस्य ध.(5)

Last Plate : First Side

1. வித்துப்பாடு கடிகைபட்டனத்து உதாரவீரன்னாயின சோரகஞ்சேன்தன் அட்டின பூமி அவ்வூரே பனங்காட்டு வயலில் வடவர் அறை [।*] இது சோரகஞ்சேந்தன் மக்கள்

2. மக்களே தேவன் கீழ்பாதி உழுதூட்டுவது [॥*] சூழ்மண்ணுடையான் அட்டின பூமி குறுப்பன் கோடு [।*] விதைகலம் [।*] இதன்றலைக்கரையும் [॥*]

3. இவ்வூர் பங்குடையார் வாதாபிநாராயணன் கோவிந்தன்—இடைத்துறை வரஶெஶ்வ ஶ்ரீ—உயரியத்து கோவிந்த ஶ்ரீ—।।।। கூடலிலாவி யஜ்ஞ—காரைஊர் பாண்-

4. டன் சங்கரன்—முல்லை (1) ஊர் சேன்தந் னாகன்—நாய்த்தோட்டு ததன்துப்பன்—திருவல்லவாழ் தலைமனெ நாகசந்மன்—இவ்வூரே மற்றத்து சங்கரன் சங்கரன்—

5. இவ்வூரே நயசித்தமங்கலத்து சேந்தன் சங்கரன்—இவ்வூரே பூந்துருத்தி குமரந் அச்சுதன்—இவ்வூரே சேரியில் மணியன் கண்டன்—பெருமலூர் கண்ட நாராய-

6. ணன்—இவ்வூரே சடையந் நாராசணன்—இவ்வூரே வலம்புரிச்சேரி சடையன் நாரா-சணன்—இவ்வூரே கண்டந் துப்பிரமணியன்—இவ்வூரே ஸவ்வு க்ரு துயாசி அக்கி

7. இவ்வூரே சங்கரன் சடையன்—இவ்வூரே கடம்பந்தாயன்—கோடனூர் நாராசணன் சக்கிரபாணி—இவ்வூரே நக்கன் மாதவந்—இவ்வூரே அங்கிதாயன்—வெங்கூர்—கண்டன் சாத்-

8. தன்—நீர்வான்ஊர் சிரிதரங்குமரன்—இவ்வூர்க்கு ஊர்உடையான் வள்ளுவநாட்டு அருபூனை மூட்டுகோட்டு கண்ணஞ்சாத்தன் ॥—ஸ்ரீ கோக்கருநந்தடக்ககற்கு ஶுயஶஜ்கள் செய்வா-

9. ன் விழிஞத்து ஸ்ரீவயு வுவப்பெரும்பணைகனுயின அவியயுன்றடக்கன் ஊரெவெ ।।।—

Translation (2)

Ll. 1—2. .....of seed (-growing capacity). The land given by Chôrakañjêndaṇ *alias* Udâravîran was (the plot called) Vaḍavar-aṟai in the field called Paṇaṅgâḍu, in the same village. This, Chôrakañjêndaṇ, his sons and sons' sons, shall cultivate and pay the god's half. The land given by Śûḷmaṇṇuḍaiyâṇ is (called) Kuṟuppaṇ-kôḍu. Its seed (-growing capacity) is a *kalam*. Also the plot in this nearest the source of the irrigation-channel.

Ll. 3—8. (The following are) the share-holders in this village :—Vâtâpi Nârâyaṇaṇ Gôvindan, Gôvindan of Uyariyam (*illam*) of Iḍaitturai, Âvi-yajñan of Kûḍal, Pâṇḍaṇ-Śaṅkaraṇ of Kâraiyûr

(4) Metre, रुचिरा.

(5) Metre, वसन्ततिलका.

(1) The ல் in முல்லை is engraved below the line.

(2) The Sanskrit portion is left untranslated, as it is of no importance.

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Śendaṉ Nâgaṉ of Mullaiyûr, Tanduppaṉ of Nâyttôḍu, Nâgasarman of the Talaimaṇai (*illam*) of Tiruvallavâḷ, Śaṅkaran-Śaṅkaraṉ of Maṟṟattu (*illam*) of this village itself, Śêndaṉ Śaṅkaraṉ of Nayaśittamaṅgalan (*illam*) of this village itself, Kumaraṉ-Achchudaṉ of Pûndurutti (*illam*) of this village itself, Maṇiyaṉ-Kaṇḍaṉ of Chêriyil (*illam*) and Kaṇḍaṉ-Nârâśaṇaṉ of Perumalûr (*illam*) of this village itself, Śâḍaiyaṉ-Nârâśaṇaṉ of this village itself, Śaḍaiyaṉ-Nârâaśṇaṉ of Valamburichchêri (*illam*) of this village itself, Kaṇḍaṉ Tuppiramaṇiyaṉ (Subrahmaṇya) of this village itself, Akki Sarvva kṛituyâji of this village itself, Śaṅkaraṉ-Śaḍaiyaṉ of this village itself, Kaḍambaṉ-Tâyaṉ of this village itself, Nârâśaṇaṉ-Śakkirapâṇi of Kôḍaṉûr, Nakkaṉ-Mâdavan of this village itself, Aṅgî-Tâyaṉ of this village itself, Kaṇḍaṉ-Śâttaṉ of this village itself, Śiridaraṉ-Kumaraṉ of Nîrvâṉûr. The officer in charge of this village was Kaṇṇaṅ-Jâttaṉ of Arupûṇai-Mûṭṭukkôḍu of the Vaḷḷuvanâḍu.

Ll. 8—9. This is the writing of Aviyalaṉ-Raḍakkaṉ, the Perumbaṇaikaṉ of Śrîvallabha of Viḷiñam, the arms-manufacturer to the king Śrî Karunandaḍakkar.

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